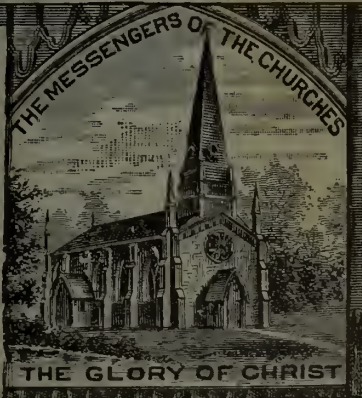


JUNE & JULY, 1892.

HERALD OF MISSION NEWS

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Nos. 6-7

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NEW YORK.

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OUR VIEWS OF MISSION WORK.

EVANGELISTIC WORK.*

Rev. J. Milligan Wylie, Denver, Colo.

The work of the Gospel minister is two-fold. It includes evangelization and pastoral work, "The proclamation of glad tidings to those who have not known them; together with the instruction and pastoral care of those who have believed and been baptized." Doing the work of an evangelist as well as teaching and rebuking, Paul says, is necessary to fill up the measure of the ministry. Evangelistic work has in many minds become associated to such an extent with revival work, as it is technically understood, that it is supposed to be limited to so-called religious revivals, and our custom has been to apologize for our neglect. That more should be done to promote the revival of religion will readily be admitted, but it should not be inferred that this is the extent of evangelization.

The purpose of evangelistic work is the establishment of the Kingdom of God on earth, and the message proclaimed must distinctly assert this as its chief end. That Christ contemplated this as the end to be secured is distinctly implied in the preface of the Great Commission, "All authority is given unto me in heaven and on earth," hence all must be taught to recognize and obey this universal authority.

Evangelistic work as it is related to the

regeneration of the individual means his complete conversion. Drummond has said: "The immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand more of the average Christians distributed all over the world. There is such a thing in the evangelistic sense as winning the whole world and losing our own soul. And the first consideration is our own life, our spiritual relations to God and our own likeness to Christ." This is the end which includes the whole duty of man, and in the accomplishment of which the earth will reflect in a degree beyond human conception the love, purity and blessedness of the heavenly world. The revival that is followed by reaction is not the means of bringing us to the measure of the stature of the fullness of Christ. Spurgeon has said there is nothing so dead as a church after a revival. Ministers in that church which makes the most of revival work have said that two out of every three so-called revivals are failures, and the demoralizing effects of the failures left them in about the same condition as if no revivals had been held. The so-called revival of religion, in many instances, is a hindrance rather than an aid to evangelization, since it does not set before the sinner any adequate conception of what is implied in loving the Lord Jesus Christ. There is danger

* A Report read at Synod of Reformed Presbyterian Church at Mansfield, O., June, 1892.

that in revival meetings, which often swell the roll of the church, there may be a zeal not according to knowledge, and like the stony ground hearers, in time of temptation they may fall away.

The need of the Church to-day is men who are so well informed in the history of the Church and the needs of the Kingdom that they will have the cause at heart. During the civil war it was easy to enlist when men and women were cheering and singing the Red, White and Blue, and the air was full of stars and stripes. But six months later, when the soldier was on the dusty pike road of Tennessee, and the glamour had disappeared, if the soldier were ignorant of his country, had no comprehension of its history and its value, he was likely to desert. But if he had been well instructed, and been told the whole story from Pilgrim Rock to Bull Run, if the history of his country was in him, he did not miss the noise much. He knew the cause was worth dying for, and he set his face towards Richmond.

That sort of revival work in which the sinner is urged to signify his purpose to accept of Christ has been declared to be one of the perils of the Church. "Substituting for the agency of the Holy Spirit in regeneration a confessed purpose to become a Christian results in a religion of good resolutions, and not of saving faith in Christ."

When our evangelistic efforts are put forth in the form of religious revivals, these should not be conducted on what has been called the "hippodrome principle." Broom drills, dress parades and corresponding methods may draw crowds, but cannot convert souls. A true revival may be secured by such methods as the disci-

ples pursued after the ascension of Christ, when the Church, meeting for daily prayer, was itself baptized with the Holy Ghost, and the fire thus kindled spread until it melted the hearts of thousands. This method is essentially different from that which draws a crowd by some worldly attraction, and then urges them to decide to become Christians. The results of that method which seeks to draw in order to convert was seen in the Middle Ages, when the church buildings were too small to hold the crowds which flocked to their entertainments, but which resulted in spiritual decline and demoralization.

If our spirit be evangelistic, we will adapt ourselves to the work and the means employed will be a secondary consideration, provided only that they are in harmony with Scripture and common sense.

When we contemplate the relation of evangelistic work to society, we can specially see the meaning of the great commission.

The ultimate purpose is the bringing of this great world kingdom to become the Kingdom of our Lord and His Christ. To seek merely the salvation of the individual, in the narrow sense of getting him safely into heaven, would be like seeking the freedom of the negro slaves by helping them individually to escape to Canada. President Lincoln was evangelizing (in a civil sense) when he proclaimed the glad tidings of emancipation. It was the destruction of the system of slavery that was demanded. Christ's prayer was not that His people should be taken out of the world, but that they should be kept from evil. Separation from evil is the cry of the evangelist. "The theory that Christ's purpose was to save men one by one out

of a society unregulated by His law" is characterized as "a narrow, individualistic theory." And it is asserted that "the result of treating the Gospel in this way shames us in the prevalence of the vilest heathenism and worst misery on earth in the commercial centers where churches are most numerous and most wealthy." The cause of this failure is that the Church has sought the salvation of the individual, while it has left the social and political causes at work multiplying criminals. The seed of the woman was not promised merely for the purpose of healing those who had been bitten, but it was to stop the serpent from biting by crushing his head.

We begin our reforms too far down the stream we seek to cleanse. Salvation is valuable as an escape from future retribution, but it is more valuable as it delivers from sin both here and hereafter, thereby fulfilling the purpose of Him who came to this earth to destroy the works of the devil and to establish peace.

President Northrup says the thought of millions perishing has failed to arouse the Church, and that the greatest need of the Church to-day is a Divine enthusiasm, a mighty passion for the Kingdom of God on earth, embracing all the populations of the globe.

From this conception of evangelistic work we can see that it is accomplished by God's people coming together to pray for their

own reviving and for the conversion of those who are out of Christ. We recommend *first*, that our people give more attention to house-to-house visitation; gathering into the Sabbath-school the unconverted; organizing Missions; out-door services; special invitations to regular services, and the organization of young people's societies, as methods by which this work may be conducted.

2d, That our people use every available opportunity for the promotion of Sabbath Reform, Temperance Reform, Anti-Secret Reform, and especially National Reform, as evangelistic agencies.

3d, That our pastors and qualified laymen use every available opportunity to set before assemblies of laboring men the Scriptural principles of Social Science by which the object they seek can permanently be secured.

4th, We urge that more use be made of the printed page for the scattering of the leaves of the tree which are for the healing of the nations.

5th, Recognizing the work of the Church as one, we urge our people to consider themselves as organized for the promotion of the Gospel of Christ at home and abroad, and that every congregation should consider itself a Missionary Society, and at the same time a Moral Reform Association, laboring as well as praying for the establishment of the Kingdom of God upon this earth.

"This man," said the Pharisees, as they marked the earthly ministry of our Saviour, "receiveth sinners." The original term, here translated, "receiveth," means "watches," "looks out for," "lies in wait," and is rendered in some such way in the fourteen other places where it occurs in the New Testament. How expressive! Jesus "lies in wait" for sinners. He is not only ready to receive those who come, but He looks out for them or goes in search of them. Here is an example for us, who claim to be doing the work of evangelists.

ITEMS OF MISSIONARY INTELLIGENCE.

REPORT OF COMMITTEE ON MISSIONS.

The Committee on Missions respectfully reports that the following papers have been placed in their hands, viz.: The report of the Foreign Board, the report of the Central Board, the report of the Synodical Missionary, the Minutes of the Conference on Missions, a Memorial from the Ladies' Missionary Society of Pittsburgh Presbytery concerning Mission work for children, and a request from Kansas Presbytery for representation on the Central Board.

These papers contain the gratifying information that the missionary work of the Church has been carried on during the year with unabated vigor and zeal, and that the field of our operations has been extended by the opening of a Mission in Cyprus. There is also a strong and growing desire that our labors be extended still more by establishing a Mission in China. Holding, as we do, the principles of Divine truth, which relate not only to the salvation of individuals, but also to the subjugation of associations of men to the Lord Jesus Christ, it is but reasonable that we should seek everywhere in so far as we have laborers for that service and means for their support.

A very serious state of affairs was brought about in our Foreign Mission field when the Turkish authorities issued an order for the closing of schools and places of worship. Our thanks are due to the United States Minister at Constantinople for his timely interference in behalf of American schools.

The financial condition of these Missions is, under all circumstances, highly gratifying. There has been a slight decrease during the year in the contributions for the Foreign Mission. The Indian Mission alone reports contributions equal to the appropriation. In this case the contributions are in excess of the appropriation. It is hoped that the members of the Church will familiarize themselves with our missionary operations at home and abroad, as a means of developing a higher measure of liberality.

We recommend:

1. That the Board of Foreign Missions be empowered (1) to appoint a medical missionary to Cyprus; (2) to appoint a physician capable of performing missionary labor, as missionary to Suadia; (3) to fill any vacancies that may occur in the ranks of our missionaries during the coming year; (4) to appoint two missionaries, one of whom shall be an ordained minister, and the other a physician, to establish a Mission in China as soon as practicable.

2. That we place on record our gratitude to United States Minister Hirsch for his timely service in preventing the closing of American Mission schools in the Turkish empire.

3. That we express our satisfaction with the work of our missionaries during the year now ended, both in the Foreign, the Southern, the Indian and the Chinese Missions, and that we commend these enterprises to the increased liberality of the people.

4. That Children's Missionary Societies be directed to contribute this year to the Indian Mission.

5. That the request of Kansas Presbytery for representation on the Central Board be not granted, but that Kansas Presbytery be authorized to appoint one of their number, whose duty it shall be to lay before the Board at their monthly meetings a written statement of the needs of the field within the bounds of said Presbytery.

6. That in view of the needs of the Indian Mission and the interest manifested in it, steps be taken at once for the erection of a chapel.

7. That the Missionary Conference be held each year on the day preceding the meeting of Synod, that each Presbytery send one delegate to this Conference, and that these delegates present to the Conference a written statement of all the requests of their respective Presbyteries, together with all the facts that are needed to guide the Conference in its actions.

8. That Revs. D. C. Martin, W. J. Coleman, R. C. Wylie, and Elder Theo. Sproull, be elected members of the Central Board.

R. C. WYLIE,
J. C. SMITH,
S. R. WALLACE,
D. CHESNUT,
WM. J. MARSHALL.

REPORT OF FOREIGN MISSION BOARD.

In presenting another Report of the Foreign Missions, we desire to record our gratitude to the Redeemer and King of the Church for signal tokens of His presence and power. The Lord of Hosts has been with us. Ever since the inception of missionary operations in the Turkish empire, our representatives have had to encounter strong opposition, but within the

last year it has been so formidable as to create some measure of anxiety as to the possible results. On the 6th of January, 1892, an order was issued for the closing of all schools and places of worship not reported to headquarters and provided with official permits within three months from that date. Matters assumed a very grave aspect; but, as the order was directly contrary to existing law, the United States minister at Constantinople at once wrote to the Porte, "requesting immediate measures to prevent its application to any American schools, claiming that they are recognized as legally established by the Vizerial order of 1889," and thus secured a temporary suspension of the application of the general order. Early in April, before the circular indicating the prompt action of Minister Hirsch had reached us, we had brought the matter to the attention of the State Department at Washington. In our letter we pointed out that, although our missionaries had always been careful not to provoke hostility, and had complied with the law relating to public instruction, schools had been arbitrarily closed, teachers driven from their homes, and property confiscated. And with this letter we furnished a detailed statement of acts of interference. The reply of the Secretary was prompt and satisfactory: "The minister of the United States in Turkey had apprised the Department of the grievances of our citizens in that country, reported in your enclosure, owing to unwarranted interference by local officials with their occupation of teaching; and his energetic efforts to remedy this condition have been approved. Mr. Hirsch will be supplied with a copy of your statement and enclosure, and be instructed further."

One act of interference brought to the notice of the State Department was the forcible seizure of the Mission property in the village of Jendairia, on October 13, 1891, and transference, without any legal formality, to the original owners of the land. In a letter to Mr. Easson, written a short time ago, Dr. Dwight, of Constantinople, says: "Mr. Hirsch has presented a peremptory demand upon the Porte for the restoration of the house seized by Ziu Bey. His note was very strong. He takes the matter up officially as being a violation of the ordinary rights of man. I hope for the best results." The Doctor says further: "The Government has been undertaking to claim that Mohammedans must be excluded from Mission schools, but both the English and American Governments have told the Porte that the missionaries are free to teach all who go to them, and cannot be made to act as executive officers of Turkey in driving Moslems from the schools. The safety of schools from open interference is assured, I think, but the details are not yet worked out."

For a while Mr. Hirsch stood alone. Then he was joined by the British Ambassador, but now, as later advices indicate, the German, Austrian and Italian Embassies have asked for his "points," and assure him of hearty co-operation.

While nothing has been definitely settled, the outlook is highly encouraging. Evidently the United States Minister at Constantinople has been used of God to stay the progress of the enemy, and we recommend Synod to place on its records a Minute commending his firm and manly stand in defense of missionary rights, and acknowledging our special obligations for his refusal, in the interest of work among

the Nusairia, to concede the point that Moslem children must be excluded from our schools.

In the face of this governmental interference and much opposition in other forms, it might be expected that no effective work could be done, and yet much has been accomplished during the year.

LATAKIA.—To begin with Latakia, the Lord's Supper was administered in the three regularly organized Congregations, as well as at Inkzik, Gunainia and Metn, with tokens of the Divine presence and favor. There was an accession of twenty-eight to the fellowship of the church, bringing the roll of native membership up to 218, and showing a larger net increase than any of the home churches, with perhaps two exceptions, were able to report last year. Two ordained ministers were constantly engaged in preaching the Gospel, and four licentiates were employed in the same service under the direction of the Commission. The unexpected detention of Mr. Stewart in the Mountains by the Cholera Quarantine was wisely ordered, as his presence and ministry were a great help to the native brethren in Inkzik, where there was a considerable revival of interest in Bible study during the winter, and in other villages in the northern part of this field. In the town of Latakia, and in nine of the Mountain villages, there were 462 children under religious instruction on the Sabbath. Of these, 200 were enrolled in the school at Latakia, where the average attendance compares favorably with that of any of the schools connected with the home churches. Nor was house-to-house visitation neglected, either by the Bible agent in the city or unemployed teachers in the outlying district.

As to the school work, which is distinctively evangelistic in all its departments, there has been no material change in its management or its methods. The Boarding-school for girls reports 53, and the Day-school 60 pupils, or 31 more than were registered last year. There were in attendance at the Boarding-school for boys 47, and in the Day-school 86 pupils; an increase of 23. Three schools were in operation in the southern part of the field during the whole or part of the year—at Metn, 50 pupils; Tartoos, 45, and Sôda, 22. In the Mountains there were ten schools, with a registered attendance of 171 pupils. On the plains near Latakia there were nominally five schools, but owing to the constant espionage to which the teachers are subjected only about 37 children were under instruction. There was only occasional interruption to the work at Ishtubgû. But very little could be accomplished in the four nearest the city, and consequently under the eye of the local authorities.

In the northern part of this field the missionaries have not yet been able to resume school work. To quote from their annual statement to the Board, "The Arminians and Protestants of Gunaimia joined in a petition to the Mutasserif, asking to be allowed to open a school and teach their children, but he paid no attention to this request. We have 39 members here and 28 minor children—a community of 67 persons. There was an accession of three at the last Communion, and five or six women wished to join, but it was deemed wiser to give them more time for study. The teacher of the Inkzik school, which is also closed, is doing evangelistic work; and among those received into the

full communion of the church, in May of last year, were his father and mother. The father was Mr. Lyde's servant in Bahamra 38 years ago. This led him to send his boy to our schools, and now the son has been instrumental in bringing both father and mother to the acceptance of the truth."

The total number of pupils under instruction in this field during the year was 551.

A very important factor in the evangelistic operations of this Mission is the work of our devoted physician. At the tri-weekly clinics, which are always opened with religious exercises, the attendance will average 30 persons, and Dr. Balph, who made 900 professional visits last year, is careful to improve his necessary contact with the people in their homes to preach the Gospel.

Before leaving this part of our report, we ought to say that all the money called for to complete the new building in Latakia has been supplied, and it will be ready for occupancy within a few months. Rev. Henry Easson has been granted leave of absence, and will visit this country with his family late in the summer. Mrs. Mary R. McCarroll, too, has tendered her resignation, to take effect in July, when she will be married to Rev. J. Stewart Crawford, a missionary connected with the work of the Irish Presbyterian Mission in Damascus. She will then have been in our service scarcely two years, and has left it with the Board to determine how much of the money expended on her outfit and salary should be refunded under the circumstances. It is the expressed desire of all the parties interested in this matter to be fair and honorable.

SUADIA.—The work in Suadia, which, although bearing a distinctive name, is in reality only a district in the northern part of Latakia field, is, considering the paucity of laborers, in a very encouraging condition. There were two schools in operation during the year, one for boys, registering 63 names, and including, for the first time in the history of the Mission, a large number of Nusairia boys, at least 20, some of whom came a long distance, and yet never missed a session. M. Ibrahim Jockie, who has had charge of this school for several years, was, on the 2d of May, licensed to preach the Gospel. It is interesting to know, as marking an advance in the work, that this new licentiate was the Arabic teacher at Aleppo of the late Rev. R. J. Dodds, one of our pioneer missionaries to Syria.

The girls' school, with its 12 pupils, is the special charge of Miss Meta Cunningham, who continues to act, under the oversight of our Mission, as representative of the Irish and Scotch churches. Miss Cunningham, who, beside school duties, visits the sick and labors faithfully as an evangelist, seems very much interested in the work. She requests us to urge again the importance of having an ordained minister resident in this neglected district, pledging for this purpose a large personal contribution. In her opinion, the missionary should understand the practice of medicine, as there is no physician nearer to this place, with its estimated population of more than 4,000, than Antioch, or about four hours' distant. "I wish," she wrote some months ago, "I were able to picture to you the true state of affairs, because I am sure, if it were only clearly understood, there would be no lack of willing workers.

We have all along been lamenting the deadness of the people here, but now everywhere there is evidence of life. I could spend more than twice my time reading to the people, and always the request is, 'Read us a little more,' 'Those words are like rain to the dry ground,' etc."

The Lord's Supper was dispensed in Suadia during the year, and the Latakia brethren have preached occasionally, to the manifest delight of their hearers. Social religious services were conducted twice on Sabbath as well as every Thursday afternoon, and twenty children were gathered into a school every Sabbath for religious instruction. But prayer-meetings and Sabbath-schools cannot supply the place of the regular ministry of the word, either in the conversion of men, or as a divinely-appointed agency for the spiritual training and growth of young converts. The home churches ought not to forget the condition on which Dr. and Mrs. Wm. Holt-Yates transferred the valuable property in Suadia to our Mission, and the resultant obligation to provide all that is required in the way of human means and instrumentality for the evangelization of the Orontes Valley.

CILICIA.—In Tarsus Mission we are able to report earnest and faithful work, and some measure of success, too, even under such disheartening circumstances as the defection of several teachers, and the arbitrary imprisonment of another for seven months on a false charge. Notwithstanding his feeble health, Dr. Metheny has preached regularly, when at home, with the exception of one Sabbath, and Mr. Dodds has for some time been speaking to large audiences in his own house every

Sabbath evening. We are glad to know that our young brother is careful to keep in touch with the people of the town, and that he has made frequent visits to the villages, "accompanied sometimes by one of the American ladies, and at other times by a native teacher." At the last Communion two were received into the fellowship of the church, but after deducting those who, yielding to the force of temptation, have gone back to the world, we can only report 41 native communicants, with their 21 baptized children.

All the schools in this field, as in Syria, are centers of religious instruction, but they have been seriously impaired by the defections already referred to, except in Mersine, where the Boarding-school for girls has at present 23 pupils, and "this," writes Dr. Metheny, "does not nearly represent the number under instruction during the term, as some have come and gone." The Day-school, which is in another part of the town, and about three-quarters of a mile from the Mission premises, reports an average attendance of 20, while in the boys' Day-school there are 27 pupils.

We refer, for fuller information respecting the school work in Adana, Tarsus, and other parts of the field, to the annual statement of the Mission, which will appear in the Appendix to the Minutes of Synod. We invite the churches to read and weigh carefully what Dr. Metheny has to say in reference to the "urgent, *urgent* necessity" for a Boarding-school for boys, and the arguments that he employs to enforce his appeal for an Industrial Institution.

At the request of Tarsus Mission, the Board has given Miss Joseph, who has been for some time in delicate health and

needs rest, leave of absence for an indefinite period, and she will return to this country in the summer.

CYPRUS.—Since last meeting of Synod our work has been extended by sending a missionary to Cyprus. Rev. J. R. W. Stevenson, who was ordained by Kansas Presbytery on September 9, 1891, sailed from New York, with his wife, on Saturday, October 10th, reaching the Island early in November. After a careful examination of the whole field, it was decided to make Larnaca headquarters. In this town, situated on the south coast, and the most important center of commerce, school work was begun at once. We cannot yet give accurate statistics, but are able to say that the attendance is large and the outlook very promising.

The Mission premises will occupy a site which, in the opinion of Dr. Balph and others, is one of the best, if not the best, that could have been procured—an elevated point near the town, and presumably a healthy location. On a foundation of dressed stone there will be erected, as soon as the materials can be transported from London to the Island, a building of galvanized corrugated iron, with an audience room that may be so furnished as to be available either as a chapel or for school purposes, and two smaller class-rooms.

Mr. Stevenson's chief assistant is M. Daoud Sâdâ, who had gone to the Island by instruction of the Board a month previous to his arrival, and has since been formally engaged at a salary of £52 per annum. At a meeting of the Commission held in Larnaca, Monday, 11th April, M. Sâdâ was, after giving very satisfactory trials, licensed to preach the Gospel of Jesus Christ.

The accidental poisoning of our missionary on Tuesday, March 15, which was followed by an attack of malarial fever, will make it necessary for him to leave the Island for the summer. Drs. Metheny and Balph have advised him to spend some time in Latakia or Mersine, where he can have the benefit of medical attendance, and, as soon as the weather is warm enough, go to the Mountains. It is hoped that, by the blessing of God, he will thus be sufficiently invigorated to resume his duties in the autumn. Does not this providence indicate very clearly that we should have a medical missionary in Cyprus? With a young man of skill and energy in the field, that branch of the work would probably soon be self-supporting.

CHINA.—The question of a Mission to China, referred to the Board, was, after careful consideration, disposed of by the following action:

Whereas, Dr. Metheny, of Mersine, assures us that \$5,513.88 have been subscribed, subject to his order, for the establishing of a new Foreign Mission;

Whereas, In addition to this sum there are already pledged, for the carrying on of this work, \$250 annually for a term of ten years; and

Whereas, There seems to be a growing desire in some parts of the Church that we should enlarge our foreign missionary operations; therefore

Resolved, That in our Annual Report to Synod we recommend the issuing of a call for two thoroughly qualified missionaries, a minister and a physician, who shall be sent to China as soon as the Church, through its congregations or individuals in its membership, shall have pledged itself to sustain the new work, over and above

an increasingly liberal support of existing Missions.

In closing, we ask a careful examination of the Treasurer's report. It reveals some interesting facts that do not appear on the surface, respecting the financial condition of the Missions. The receipts from congregational collections were \$1,057.05 less than last year, or only some \$600 more than half the appropriation of Synod. Nor is this deficiency made up by the slightly increased contributions of Sabbath-schools and Missionary Societies, in dividends and bequests. The receipts from all sources were \$24,780.54, a fine showing many will say; but it must be borne in mind that this includes \$4,544.58, or half of the Wright bequest, with accrued interest, paid into the treasury to the current expense account, and \$1,510.42 contributed specially to the new work in Cyprus. Deducting these two items, which is necessary to a fair comparison of the two years, we find that the income this year is really \$688.35 less than was reported twelve months ago. We hope that the churches will not be misled by the fact that the Treasurer was able to report a nominal balance of \$2,771.69 at the close of the fiscal year. That balance is simply part of the Reserve Fund, on which we depend to meet the demands of the work during the summer months, when the receipts are not sufficient to cover current expenses. At the same time we are very much pleased that, in the present disturbed condition of the Church, the congregational collections have been so liberal, and we expect that another year will prove the people willing to contribute in that way the full appropriation of \$15,000.

Respectfully submitted

In the name of the Board,

R. M. SOMMERVILLE,
Cor. Secretary.

SUPPLEMENTAL EXTRACTS FROM
DR. METHENY'S REPORT OF
TARSUS MISSION TO
THE BOARD.

ADANA.—Hanna Bolad, the teacher in Adana, resigned and removed to Aintab last year. On account of the quarantine we could not fill his place. Subsequently, of his own accord, he reconsidered his action, and returned, but to find his pupils all under ban of the "general order of January 6th." We have sent him among them to assure them that the mischievous order has been countermanded.

Mohammad Saleh, having been threatened with death, submitted to the demand to teach the Koran in his school, which has thus ceased to be under our direction.

TARSUS.—Lulu Jedeed's school, from the time of her great defection, in marrying a heathen man, having several living wives, has been closed till recently. It is now in charge of Sarah Muchloof.

Yusef Jedeed's school continues with its usual regularity.

Naieset's school has been discontinued on account of her unfaithfulness.

The school in Mentash (near Tarsus), under Ismail Mukhloof, is doing well.

By Mr. Dibbak's imprisonment on a false charge on the 12th of July last, his school has been inoperative. After an imprisonment of seven months and three days he was released on bail. His *trial* has not yet come off. We are hoping to begin a Boarding-school now under his care.

MERSINE.—The Boarding-school has at present twenty-three pupils. This does not nearly represent the number under instruction during the term, as some have come and gone. Miss Joseph, being in

feeble health, has been absent during part of the session. She is able to use the Arabic well, and has labored with diligence when present. Miss Sterrett goes forward with her characteristic zeal and perseverance, always doing efficient work.

A Day-school was opened last April, and taught by Rosa Dimian, in the house occupied by Mr. Dodds. It is in another quarter of the town, about three-fourths of a mile from the Boarding-school. The school becoming too large for one teacher—about sixty or seventy—Miss Dodds took charge of it, and spends a part of each forenoon in teaching there. The number of pupils *now* averages twenty. Miss Dodds has suffered much since the beginning of last vacation from malarious fever. The Day-school for boys has twenty-seven pupils.

SABBATH SCHOOLS.—In the two Fellaheen schools in Tarsus, and also at Mentash, near Tarsus, Sabbath-schools are maintained as usual. There is a Sabbath-school in Dr. Metheny's house, attended by the church members and a few strangers, not members.

A second Sabbath-school has recently been opened in Mr. Dodd's house, which is largely attended.

PRAYER-MEETINGS.—There are two. The one a general prayer-meeting, which meets Wednesday evenings in the chapel. The other—a women's prayer-meeting—meets from house to house among church members at an earlier hour, to accommodate the mothers who are unable to attend at night.

NEEDS.—We *must* have a Boarding-school for boys, otherwise we must see many of our girls marry out of the Church, and return to the world. An Industrial Institution, where boys may learn to make

an independent living, and be freed from the pressure of Sabbath-breaking employers, is an urgent, *urgent* necessity. Thus far the Church has been at no expense for buildings in the Tarsus Mission. The Church has nobly provided buildings for all the other Missions—Latakia, Freedmen's, Indian and Cyprus, and we are glad it is so. May we not venture to hope for a like consideration for the Tarsus Mission? Thousands of dollars sent to Dr. Metheny for discretionary use in Mission work have been needed for the ever-growing work. I must here say that the donation of £41 and some shillings, given by the Men's Missionary Society of Dr. T. P. Stevenson's Congregation, is soon to be put to the "direct missionary effort" intended by those good brethren. When Synod's Commission was here we received a positive promise for money to buy and stock an industrial farm. Mr. Dodds having come to help, we now consider the time has come to begin, and hope to write by this mail to tell the good brother we are now ready to move in his project.

At present our adult native communicants number forty-one.....(41)
 Their children number twenty-one....(21)
 Adult Americans eight..... (8)
 Their children five..... (5)

In all seventy-five souls..... (75)

Alexandretta is surrounded by many villages easy of access. From Mersine this place can be easily and cheaply visited by the steamers. Then, too, they run it in *one* night. Thus no time scarcely is lost in *going and coming*. Should the new law as urged by Mr. Hirsch be enacted, we hope under the guidance of Providence to attempt enlarging our sphere of action,

and feel confident the Church will, as heretofore, sustain us in going forward. Surely we have many inducements.

Under the present circumstances it is difficult to obtain teachers. Few are brave enough to face the risk of arbitrary imprisonment. We ask the fervent prayers of the whole Church.

"Who sow in tears, a reaping time
 "Of joy enjoy they shall.
 "The man who bearing precious seed,
 "In going forth doth mourn,
 "He, *doubtless*, bringing back his sheaves,
 "Rejoicing shall return."

SUPPLEMENTAL EXTRACTS FROM
 MR. EASSON'S REPORT OF
 LATAKIA MISSION.

OUR LICENTIATES.—Isa Haurani has held services every Sabbath morning in Aldainey, and as often as possible in the afternoon, either at Bahamra or the Merj. When he was not able to be present the brethren held a prayer-meeting service. From November 1, 1891, till New Year the meetings in the latter places were interfered with by the presence of the Mutasserif in Kardaha, and his threat to banish any Protestant convert from the Nusairia that he might find.

Salim Saleh held regular services in Jendairia until October 13, when the Governor took possession of our place of worship, and gave orders to the chief of the village to forbid the entrance of any of our agents from the city. Since then his services have been irregular, and held in the houses of our members.

Yakob Juraidini and Salim Haddad teach during the school year, preaching in Latakia when Revs. Easson and Stewart are ab-

sent from the city. They do evangelistic work during the summer months in Latakia or other parts of the field, where the Commission sees fit to assign them work.

Thus there has been preaching every Sabbath in Latakia and most of the time in Jendairia, Aldainey and Bahamra. In Suadia, Inkzik, Gunaimia and Metn, the teachers have a service for prayer and study of the Word.

LATAKIA SCHOOLS.—The girls' schools and the boys' Day-school are in charge of the lady missionaries, who examine each class at regular intervals, and have regular classes of their own. The Misses Wylie and Edgar have charge of the boys' Day-school and the advanced classes in the girls' schools, and Mrs. McCarroll, of the Primary Department. Miss Edgar has charge of the sewing and fancy work, and Miss Wylie continues her zenana work from house to house as she has time and opportunity.

Three of the girls in the Boarding-school finished their course of studies, and received their certificates at the closing of the school year. One of these is now employed as a teacher in the girls' school.

Four of the girls pay part tuition, twenty-nine furnish bed and clothing and get their washing done at home; the other twenty are free pupils.

Rev. Stewart has charge of the boys' Boarding-school. Last year a self-supporting missionary and his wife from South Africa visited our school. He gave half a French pound to be given to the best boy in the school, but as the condition was rather indefinite, the money was offered as a prize to the boy who should pass the best written examination in the S. S. lessons of the first half of 1891. The interest in the

weekly study of their lessons was well sustained. At the close of the school year a list of one hundred questions was prepared, and twelve boys entered for the written examination. Four of them were found to be about equal, and the prize was divided among them. A second grade who were well acquainted with the lessons, but not able to write rapidly, were examined orally, and a second prize distributed among five boys.

Two boys graduated, the usual closing examination and public exercises being held in the Mission Chapel.

The school was opened at the usual time, September 15, 1891, by Rev. Easson, who continued to oversee it until the winter holidays. Forty-one boys were admitted, some of whom ran away, but their places were easily filled. There are now forty boarders and seven day pupils in attendance. Eleven of these are from the Nusairia. Of the boarding pupils, thirteen pay for tuition, some in full, some two-thirds, some half, and others less. Twelve furnish their own beds, clothing and books, and the balance are free pupils. Two of the pupils are allowed to spend half a day learning a trade. Thus we are gradually drawing towards a paying basis.

THE Y. M. C. E. SOCIETY has held semi-monthly meetings for prayer and conference during the year. It had charge of a fine large school at Tartoo until October 15, 1891, when the teacher asked for an increase of wages, and not receiving it closed his school. No other school has been taken up as yet, owing to the unsettled state of affairs, which makes it very difficult to open new schools. The Society has been assisting some of the poor of the church during the winter months.

THE L. M. SOCIETY held monthly meetings from house to house, and what little they gather in is being stored away, to assist in building a church in Latakia when God opens the way. The Sabbath-school is collecting for the same purpose.

BIBLE WORK.—We have, as usual, the Bible agent, half of whose wages is paid by the American Bible Society. He has charge of the Mission bookstore, where the teachers and pupils go to get their supply of books. He also visits from house to house, and is very efficient and acceptable among the sick. We also had an evangelist and Bible reader who spent his time, as last year, in visiting the homes and shops of the people. He was doing a good work, but at the beginning of the school year we had to send him to Suadia to take the place of our assistant there, who is now in America. We had no colporteur in the Mountains this year. It is a very difficult field to work, and it is hard to find just the man for the place.

OUT STATIONS.—There is a double school at Metn, taught by father and daughter. The girls' department is supported by the L. M. S. of Walton Congregation. The Bishop made out to get a new school started here, but it has been poorly attended and will not last much longer. The children and people like our teachers. Rev. Easson and family spent two weeks in this village last summer. The house of the teacher, which is larger than the school room, was crowded every Sabbath, morning and evening. The teachers have a good Sabbath-school of about sixty.

The school in Sôda is taught by a young man, a native of Metn, and supported by the L. M. S. of Old Bethel. It was opened about July 1, 1891. There is an attend-

ance of twenty-two, with an average of twenty pupils.

We have had ten schools in the Mountain District. The Mutasserif went up to Kerdaha November 1, and opened his school there and spent two or three months. The schools at Bahamra, Merj and Kerdaha have been closed most of the time since then. The people were afraid to send their children, and the teachers, being from the Nusairia sect, were naturally afraid of the Mutasserif's threat that he would banish any Protestants he might find from that sect, and nearly every day he sent a soldier to watch the school, and see if there was any teaching going on.

Aldainey has also been practically closed since November 2, when the order was given to seize the property there. Since the Governor's return the teachers are gradually gathering in their pupils. In the meantime they have not been idle, but have been making evangelistic tours in other parts of the field.

Under all this oppression we know of only one who has proved false to the Master.

In the plains near Latakia we have had five schools part of the time. Ishtubgû has had a good school without much interruption. When there is any stir the teacher has each class meet at a separate house, and he goes from house to house. The four nearer the city have been virtually closed since September, 1890. In February, 1891, we got an order from the Vali of Beirut for the re-opening of these schools; but the Mutasserif paid no attention to it, except by sending word to the Vali that he had not shut any American schools. We sent word to the teachers to quietly reopen their schools, which they did

and taught quietly for a few months; but last summer he sent for the chiefs of the villages and compelled them to sign a paper in which they bound themselves not to allow our teachers in the villages. Then in October he sent for these four teachers and asked them if they were teaching for the infidel foreigners. They answered saying, "We have been teaching for the American Mission for years, but your honor closed our schools and forbade the people to send their children to us." Then, he said, "Are you still in their employ, that is, drawing money from them?" They answered, "Yes, your honor." Then he cursed them and said, "If you are not working, why do you take their money? It must be true what I have heard, that you are talking against the true religion and against the government schools." They told him some enemy must be talking about them, as they were quiet and peaceable men. After trying to get them to become Moslems, and failing, he sent them with curses and threats from his presence, forbidding them to teach or work for us in any capacity, and also told them that they must not come near us. The next day he gave orders for the seizure of the Mission property in Jendairia, and it was taken and restored to the original owners of the land without form of trial. It is still in their hands, and the whole matter has been referred to Constantinople. The teachers are still going from village to village, and doing what they can in the way of Bible reading and talking to the people. Their work is done mostly in secret, as it has been prohibited by the Governor. They try to spend a few days each month with their pupils in their homes. From their monthly reports we glean that some of

them have made from ten to eighteen visits a month; others more, meeting from 50 to 170 persons.

At Inkzik, in the northern part of the field, the school is still closed. The teacher is doing evangelistic work. . . About New Year the enemy got so excited that they made a charge against him and asked the government to send him away from the village. The Kai-ma-Kam sent for him and asked him why he was teaching school without a permit. He answered, "I am not teaching school." Then what are you doing in the village? He answered, "I was born in the village, and live in my own house with my father and mother." He was put in prison for a few days, but is out again. There are now here five members with four minor children and quite a number of adherents.

STATISTICAL REPORT OF DR. BALTH.

Number of visits during the year....	900
Clinics held.....	125
Prescriptions filled.....	4,125
Professional fees re- Pias. Par.	
ceived	9,174 30 = \$327 67
Cash received for	
Medicine	4,056 00 = 144 50
<hr/>	
Total	13,230 30 = \$472 17

RESOLUTIONS.—*Resolved* 1. That we remember with thankfulness the kindness and assistance of the agents of the American Bible Society, both in the colporteur work and the grants of Bibles, Testaments and portions for our Nusairia schools in the Mountains.

2. That we appreciate the assistance of the British and Foreign Tract Society for the yearly grant of £9 worth of its Arabic

publications. We feel that this Society is doing a great and good work by scattering translations of our best English books among the people.

STATISTICS OF LATAKIA MISSION SCHOOLS.

MARCH 1st, 1892.

No.	NAME OF PLACE.	KIND OF SCHOOL.	PUPILS ON ROLL.	AV. ATTENDANCE.	How SUPPORTED.	REMARKS.
1	Latakia.....	Girls' Boarding....	53	53	Gen. Miss. Fund.	
2	"	" Day.	60	40	" " "	
3	"	Boys' Boarding....	40	40	" " "	
4	"	Boys' Day.....	93	71	" " "	
5	Metn.....	" "	35	27	" " "	
6	"	Girls' "	15	13	L. M. S., Walton.	
7	Tartoos	Boys' "	45	43	Y.M.C.E., Latakia.	Closed October, 1891.
8	Sôda	" "	22	20	L.M.S., Old Beth.	Opened July 1, 1891.
9	Kalluria	" "	12	9	Gen. Miss. Fund.	
10	Bahamra	" "	14	10	Part by Old Beth.	This I believe goes to Cyprus.
11	Merj	" "	12	8	Gen. Miss Fund.	
12	Kerdaha.....	" "	22	13	L.M.S. Beaver Falls.	Opened Nov. 1, 1890.
13	Maisey	" "	16	12	Rev. D. C. Martin and wife.	} Taught part of the year in Baiderderra. Opened at first January 1st, 1890.
14	Dairontan....	" "	15	10	Rev. D. C. Martin and wife.	
15	Mallaih	" "	15	13	L. M. S. Blooming- ton.	} Opened January 1, 1890, at Harbat Sindiyan.
16	Aldainey	" "	18	13	Gen. Miss. Fund.	
17	Debbash.....	" "	21	16	" " "	
18	Muzairâ	" "	26	22	Y.P.S., Cen. All.	Opened work June, 1890.
19	Ishtubgû.....	" "	16	15	Gen. Miss. Fund.	
20	Ain Lebn.....	" "	12	5	} Donation of \$500 for Mt. Schools.	} These schools, as you will see from report, have not been open very much during the year. The Governor has built a Mosque and School at Mushairefey.
21	Jendairia	" "	5	3		
22	Mushairefey ..	" "	0	0		
23	Sit Markhû....	" "	4	3			} Donation of $500 for Mt. Schools.
24	Suadia.....	Boys' Boarding....	13	13	Gen. Miss. Fund.	} Miss Cunningham has general oversight of this work.
25	"	" Day	50	35	" " "	
26	"	{ Girls' Day and Boarding. }	13	6	R. P. C., Ireland and Scotland.	
Total.....			646	513		

HENRY EASSON.

STATISTICS OF LATAKIA MISSION.

MARCH 1st, 1892.

1. COMMUNIOANTS.....	229	8. NUMBER OF PUPILS.....	646
Missionaries and families.....	12	Girls' Boarding.....	53
Latakia Congregation.....	87	Boys' ".....	53
Aldainey ".....	51	Girls' Day.....	87
Jendairia ".....	18	Boys' ".....	453
Gunaimia (not organized).....	39	Average Attendance in the Day	
Suadia and other parts of field....	22	Schools.....	513
2. BAPTISM OF CHILDREN.....	11	9. NUMBER OF SABBATH SCHOOLS.....	11
Native members.....	6	Latakia.....	1
Not booked before.....	1	Suadia.....	1
Minor children (whose parents		In the Mountains.....	9
joined the church).....	4	10. NUMBER OF SABBATH PUPILS.....	462
3. DEATHS OF CHILDREN.....	5	Latakia.....	200
During the year.....	2	Suadia.....	20
Not reported before.....	3	In the Mountains.....	242
4. INCREASE OF COMMUNICANTS.....	29	Average Attendance in the Sabbath	
Missionary.....	1	Schools.....	368
Native.....	28	11. CONTRIBUTIONS—	
5. DECREASE OF COMMUNIOANTS.....	8		
Removal to other parts of Church.	2	Missionaries.....	PIAS. PAR. 10,145 00
Dismissal for defection.....	5	Congregation Collections.....	602 03
Death in Gunaimia.....	1	Sabbath School Collections.....	832 00
6. NUMBER OF EMPLOYÉS.....	46	Y. M. C. E. S., Latakia.....	1,630 00
Licentiates.....	4	Y. M. C. E. S., Aldainey.....	690 00
Bible Colporteurs.....	2	Y. M. C. E. S., Jendairia.....	966 00
Evangelists.....	2	L. M. S., Latakia.....	831 00
Female Teachers.....	6	Native Donations.....	292 00
Male ".....	24	Professional Fees.....	9,174 30
General Agent.....	1	Cash received for Med.....	4,056 00
Servants.....	7		
7. NUMBER OF SCHOOLS.....	26		
Girls' Boarding.....	1		
Boys' ".....	2		
Girls' Day.....	3		
Boys' ".....	20		
		Total in U. S. dols.....	\$1,034 29

HENRY EASSON.

EXTRACTS FROM THE REPORT OF
CENTRAL BOARD.

INDIAN MISSION.—The report of our work among the Indians is more encouraging than at any previous time. The Church is beginning to reap some of the fruits of her efforts to reach with the Gospel these neglected wards of the nation, and our missionaries to rejoice that their untiring and self-denying labors have not been in vain in the Lord. No change has been made in our corps of teachers. Mr. Carithers has general charge, and is assisted in the school by Miss Kate McBurney and Miss Alice Carithers. The former was not able to return to the Mission at the opening of the school year on account of sickness at home. Miss Etta Thompson, however, filled very acceptably her place, and on the return of Miss McBurney "gave months of much needed help without any extra expense to the church." The Ladies' Missionary Society, of Pittsburgh Presbytery, secured the services of Miss Jennie Wisely, of Coulterville, as helper, bearing all the expense. In addition to performing the duties in her department, Miss Wisely has charge of the Sabbath-school for the children, and also "takes all the care of one of the little Indian girls." The number of scholars was about the same as last year until January, when it rose to thirty. At the time of writing this report it is twenty-seven. "The children are making good progress, and seem to be getting an idea of what we are trying to teach them." Verses of Scripture, portions of the Psalms, the Short and Shorter Catechisms are committed to memory. Two of the scholars have memorized forty-four questions in the

Shorter Catechism, one forty-three, one forty, and one sixty of the Short Catechism. Some have finished the First Reader, and have made considerable progress in the Second. "The children," Mr. Carithers states, "readily respond to kind treatment and proper restrictions. This training is gradually having an influence for good on the parents."

Religious services have been conducted every Sabbath during the year except two, when Mr. Carithers was sick. "They were held at the camps until three months ago, when they were changed to the Mission. The smallest audience at any time in the Mission Building was fifty-five; the largest, seventy-five. A number of the parents are usually present. The attention they give to what is said," our missionary adds, "is equal to anything I have ever seen in any audience, and some of the ones that have heard most of the way of salvation, express themselves as well pleased with what they know of it, and are seeking a fuller knowledge." The room in which services are held is too small to accommodate all that attend. A chapel has become a necessity. The Board has authorized Mr. Carithers to carry out the plan submitted by him to us for the erection of a suitable building for such a purpose. It will not cost much, and there will be no necessity for appealing to the Church for aid. In addition to the school for the children conducted by Miss Wisely, there "is a Sabbath-school for all at the Mission, taught by Mrs. Carithers."

The building for a dwelling house, provided by the thoughtful liberality of Mr. J. R. McKee, was occupied late in October. It is a permanent improvement, presents a fine appearance, and adds much to the comfort of the missionaries.

Balance last year	\$1,652	36
Receipts from Congregations, etc.	5,384	91
	<hr/>	
Total	\$7,037	27
Expenditures	3,344	14
	<hr/>	
Balance	\$3,693	13

"The past year," is the testimony of our missionary, "has been one of substantial progress in our work here. . . . The last months have been filled with prosperity." Surely such a record should stimulate to increased liberality and effort. We ask for this Mission \$1,000.

CHINESE MISSION.—In his report Mr. Patton says: "The past year has been the most pleasant of our work here. Our methods have not changed. There has been evening school five nights in the week. We have chiefly taught the English language and the Scriptures. The week-day prayer-meeting has been held. We have two sessions of the Sabbath-school; one in the morning and one in the evening; also two services for worship. In the morning there is a mixed audience of Americans and Chinese; the evening is for the Chinese. The roll of attendance is forty-three. One Chinaman received baptism; the number of Christian Chinamen now in attendance is eight. . . ."

"There has been a smaller attendance this year than formerly. The Anti-Chinese law interfered with emigration, and a number, some of our own converts, returned to China; others removed to other parts of the United States."

Mr. Patton, believing that "the future prospects for the work were such that he would not be justified in giving any time longer to it," sent in his resignation, to take place May 1st. The resignation was

accepted, and Prof. Jas. H. Willson was appointed to take temporary charge.

In closing his report, Mr. Patton adds: "It gives us much pleasure to know that our labor during the three years and a half of our work has not been in vain in the Lord. Two hundred Chinamen have heard more or less of the Gospel in our Mission. Nine have confessed Christ. Three American infants have been baptized, and \$64 have been contributed to various Church schemes. By cheering words, and liberal financial support, the members of the church have a deep interest in the work."

Under date of May 9th, Prof. Willson writes: "I have now been seven days in charge of the Mission. Number in attendance, 22; average, 13; lowest number, 10; highest, 16. . . . The Chinese converts are unanimous in their desire to have the Mission continued. The same may be said of the scholars. I told them that one way which might aid them in securing it would be to gather in more pupils. The result is they have brought in several, some of whom had never been in any school. . . . On Wednesday, sixteen Chinamen were present at prayer-meeting; more than half of them were non-professors. The services were principally in Chinese, and all seemed much interested. At the Sabbath service, last service, eighteen Chinese were present, one of them a woman, the first I have seen at the Mission."

The Board has appointed Mr. David McAllister, Jr., to take Mr. Patton's place.

Balance last year	\$1,679	98
Receipts from Congregations, etc	1,840	71
Receipts from dividend	5	00
	<hr/>	
Total	\$3,525	69
Expenditures	1,529	11
	<hr/>	
	\$1,996	58

From this exhibit it will be seen that the Church continues to show deep interest in the welfare of these shamefully treated strangers. Although our efforts in this Mission have not been accompanied with the same evidence of successful work as some of the others, the stream of contributions for its prosecution has never decreased. It flows steadily on, enabling the Church to meet without special appeal all the expenses. The history of this Mission is one more illustration of the truth that those who are most zealous in the maintenance of the rights of God will ever be found more active and determined in contending for the rights of man. We ask for this Mission \$2,000.

SOUTHERN MISSION.—Mr. T. J. Speer, student of the 3d year, was appointed superintendent of our entire work in the South, and entered upon his duties the last week of September. The new arrangement gives satisfaction. Our work among the freedmen is in a more prosperous condition than ever before. The plan adopted by the Board some time ago for the reception of scholars is now in successful operation. New fields are opening. We are ready for a forward movement.

(For particulars see Minutes of Synod for 1892.)

Balance overdrawn last year,	\$ 152 28
Expenditures.....	4,516 79
	<hr/>
Total.....	4,669 07
Receipts.....	4,609 77
	<hr/>
Overdrawn.....	\$ 59 30

We ask the most careful attention to this financial exhibit. We cannot believe that the Church will withhold its support to this Mission. Beyond all expectation fields are opening to cultivation. What is need-

ed is greater liberality in the contributions. We press upon the attention of the Synod the claims of the Mission, in the confident expectation that our members who showed themselves to be the consistent and untiring friends of the black man in the days of his slavery, will show themselves no less his friends in the days of his degradation and ignorance. We ask for \$6,000.

THE WOMEN'S PRESBYTERIAL MISSIONARY SOCIETY of the Pittsburgh Presbytery held its seventh annual meeting at New Galilee, on Thursday, April 28th. There were present delegates from twenty-two societies, and five reported by letter.

Three sessions were held, and the attendance was very good throughout all the sessions.

In the evening, Professor James S. Martin, of Geneva, gave us a lecture on "Our Present Duty and how to perform it." The Treasurer's report shows the receipts for Indian Mission for the year to be \$1,195.80. The officers elected were as follows: Mrs. S. M. Blackwood, New Castle, President; Mrs. J. T. Morton, Allegheny, First Vice-President; Mrs. J. W. Sproull, Allegheny, Second Vice-President; Margaret McCartney, Beaver Falls, Recording Secretary; Mrs. M. S. Gibson, New Castle, Corresponding Secretary; Mrs. J. R. McKee, New Brighton, Treasurer.

Miss Lizzie N. Wilkin, of Rehoboth Congregation, was appointed as agent for HERALD OF MISSION NEWS in the Presbyterian Society.

The following plan of work was adopted:

I. That the Presbyterian Society declare its willingness to renew the appointment of a helper for the Indian Mission for another year, and provide means for her support.

II. That we have a thanksgiving service at the evening sessions of our annual meetings; also that a thanksgiving service be held on the fifth anniversary of our Indian Mission, which takes place in June.

III. That we go forward with the organization of the children of the Pittsburgh Presbyterial Missionary Society.

IV. That a committee of five ladies be appointed to prepare and forward a memorial to Synod on the necessity for taking steps to provide a home for aged persons, and an orphanage, if found practicable, and that this Presbyterial Society will pledge its earnest and hearty co-operation in the founding and carrying forward such institution in any way in which we may be called to work.

The following resolutions were adopted by the Women's Missionary Society of Pittsburgh Presbytery of the Covenanter Church, which met in New Galilee, April 28th.

After the resurrection of our Lord, He appeared first to Mary and commissioned her to tell the glad tidings to His brethren. This commission first given to women has always been recognized as obligatory, and in our day we see more clearly than heretofore that it is our duty and privilege to labor and contribute as God affords opportunity, and given the means.

Profoundly grateful that the Master has spared us another year to labor in His vineyard, and permitted us to anticipate work still longer in His cause, your committee submit the following resolutions:

1. That we unite our prayers and entreaties to the closing of the gates of the Columbian Exposition on the Lord's Day, and that we will not attend the Exposition unless the Sabbath is observed; for, "If

thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

2. That we uphold the W. C. T. U. in its noble work, and that we condemn the action of the United States government in permitting intoxicating liquors to be sold at the World's Fair, thus making our nation participants in the crime, and bringing upon us the woe pronounced upon him who putteth the bottle to his neighbor's lips.

3. That we condemn the "Chinese Exclusion Bill," as being contrary to the teaching of God's Word, which says, "The earth is the Lord's," and man has no right to say to his brother, "Thou shalt not dwell here." We cannot expect missionary work to be successful or workers kindly received, if, as a nation, we exclude from our shores those whom we wish to reach with the Gospel. Rather let us extend the invitation to come and dwell among us, that they may learn the way of the Lord. In God's sight there is neither Jew nor Greek, bond nor free, male nor female, but we are all one in Christ Jesus.

4. That we return a vote of thanks to the pastor, Ladies' Missionary Society, and all the members of the Congregation whose kind hospitality we have enjoyed, and who have contributed so much to make our convention a grand success.

STATISTICAL REPORT OF THE WOMEN'S MISSIONARY SOCIETY OF PITTSBURGH PRESBYTERY,

FOR THE YEAR ENDING APRIL 28TH, 1892.

SOCIETIES.	PRESIDENTS.	P. O. ADDRESS.	Membership.	Increase.	Decrease.	CONTRIBUTIONS.								TOTAL.
						Indian.	Foreign.	Southern.	Chinese.	Home.	Angelina.	Miscell's.		
Allegheny	Mrs. J. T. Morton	Perryville Av., Alleghy	51	17	39	150 00	132 80	10 00	10 00	60 00	10 50	.....	363 30
Bear Run & Maboning	Mrs Rev. Crozier	Marchand, Pa.	12	3	3	170 00	135 66	25 00	.....	.....	.....	.....	255 66
Beaver Falls	Mrs. R. M. Downie	Beaver Falls	34	7	3	32 00	20 00	10 00	5 00	8 00	.....	17 01	327 67
Brookland & Manchester	Mrs. Mary Reed	Ingle-side, Pa.	14	6	6	75 00	34 00	1 00	.....	.....	13 00	12 80	88 00
Central Allegheny	Mrs. C. W. Newell	259 North Av., Allegheny	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	191 80
Centreville	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Springfield	Mrs. A. R. Crowe	Mercer, Pa.	7	.....	5	10 00	15 00	5 00	.....	.....	.....	1 00	36 00
Clarksburg	Margaret Gray, Sec.	Clarksburg	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
East End, Pittsburgh	Mrs. R. G. Young	New Galilee, Pa.	36	2	.....	10 00	25 00	12 00	.....	8 00	.....	2 01	49 01
Little Beaver	Martha McConnell	McKeesport.	.....	.....	.....	15 00	.....	.....	.....	.....	.....	.....	23 00
McKeesport	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Middletown	Mrs. J. R. Slater	Canonsburg.	42	4	1	76 00	59 00	30 00	.....	.....	.....	4 75	169 75
Miller's Run	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Monongahela	Mrs. E. S. Sproull	New Alexandria	44	.....	.....	50 00	50 00	11 00	.....	.....	.....	.....	111 00
New Alexandria	Mrs. Margie Pattison	New Castle	33	3	3	20 00	20 00	12 00	12 00	30 00	.....	71 00	165 00
New Castle	Mrs. John Galbraith	Mars, Pa.	15	3	3	25 50	25 00	12 50	.....	.....	.....	64 28	137 28
North Union	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Oil Creek	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pine Creek	Mrs. Kilpatrick	Valencia, Pa.	14	.....	2	45 00	45 00	.....	.....	.....	.....	.....	92 00
Pittsburgh	Mrs. D. C. Martin	Pine Creek P. O., Pa.	54	5	9	200 00	78 63	26 31	26 21	.....	.....	95 63	426 68
Parnassus	Mrs. Jas. Clark	Parnassus.	14	.....	.....	30 00	20 00	15 00	.....	.....	.....	19 35	84 35
Salem	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Slippery Rock	Miss A. M. English	Rose Point, Pa.	29	.....	2	35 00	23 00	10 00	.....	10 00	.....	23 00	101 00
Wilkinsburg	Mrs. J. H. Ward	Wilkinsburg	32	.....	.....	165 00	.....	30 00	.....	.....	.....	5 00	200 00
Youngstown	Miss Maggie Guthrie	1023 Mahoning Av., Youngstown	10	4	.....	2 00	.....	.....	.....	.....	.....	4 35	11 35
Rehoboth	Lizzie N. Wilkin	Muff P. O., Pa.	20	.....	.....	21 00	12 00	10 00	.....	7 00	.....	5 00	55 00
Carey M. B., Allegheny	Bertha Anderson	31 Kirkpatrick Av., Allegheny	.....	.....	.....	5 00	.....	.....	(Recently reorganized.)	.....	.....	.....	5 00
Young Ladies' Miss. Bd.	Melissa Dodds	Beaver Falls, Pa.	34	5	1	37 24	.....	.....	.....	5 00	.....	2 75	44 99
Beaver Falls	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Young People's Miss. Bd.	Mrs. J. W. Sproull	229 North Av., Allegheny	.....	.....	.....	.....	125 00	.....	.....	.....	.....	22 27	147 27
Central Allegheny	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Alice Carithers' Band of	Jennie McNaugher	Linden Av., Allegheny	25	4	5	15 00	65 00	20 00	.....	18 00	.....	50 00	168 00
McKeesport	Mrs. J. S. Sloane	Wilkinsburg	.....	.....	.....	84 34	.....	.....	.....	.....	.....	.....	84 34
A. M. Milligan M. M. B.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
W. W. Carithers' Band of	Daisy Forsythe	Beaver Falls, Pa.	.....	.....	.....	.....	.....	.....	(Recently reorganized.)	.....	.....	.....	5 00
Children's Miss. Band of	Myrtle Evans	East St., Allegheny	15	.....	.....	5 00	.....	.....	.....	.....	.....	6 00	11 00
Beaver Falls	Maggie Boggs	New Galilee, Pa.	16	3	1	.....	.....	.....	.....	.....	.....	50	50
Children's Miss. Band of	E. J. Pattison	New Castle	12	.....	.....	5 00	6 36	.....	.....	.....	.....	.....	11 36
Central Allegheny	Roberta Laird	New Castle	.....	.....	.....	5 88	2 75	.....	.....	70	.....	.....	9 33
Miss. B. of Little Beaver	(No Report)	(No Report)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Soodland Band of New	Eugene Martin	.....	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Castle	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Willing Workers of New	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Castle	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mission Band of Union	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Jayville Aid Society of	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Slippery Rock	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTAL			559	63	80	1261 96	941 20	259 71	69 21	139 70	23 50	420 20	3145 48	

Total number of meetings reported as being held, 180.

Total number of Herald of Mission News taken, 78.

MONOGRAPHS.

A CONTRAST AND A LESSON.

“And the Lord said unto Moses, speak unto the children of Israel that they go forward.” Ex. xiv. 15.

“Let us go up *at once*, and possess it, for we are well able to overcome it.” But the men that went up with him said: “We be not able to go up against the people; for they are stronger than we.” Num. xiii. 30.

In the remote ages of the past, a vast company of fugitives stood on the shores of the Red Sea. Fleeing from unbearable oppression, they found their way barred by the unbridged waters. Is it a wonder that their faith failed them, and they said to their leader, “Are there no graves in Egypt, that thou hast taken us away to die in the wilderness?” When Moses cried to the Lord, His answer was a command. “Wherefore criest thou unto me? speak unto the children of Israel that they go forward.”

—What! Shall we tempt the Lord by rushing forward to certain death? Shall these delicate women, these tender children, these feeble aged ones, madly plunge into the waste of waters? Was such madness ever heard of? But, yes! The command is obeyed, and lo! the waters roll aside, and the dry, solid bottom appears—a pathway for obedient feet. Oh! glorious result. “The children of Israel walked on dry land in the midst of the sea, and its waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.”

“To any nation never He
Such favor did afford!”

“Happy is that people whose God is the
Lord.”

Saved in the crisis of their need, surely they can never again doubt the will and the ability of their Almighty Saviour. Alas! how often “they tempted” and “set limits” to the “Holy One.” But the Lord, full of pity, forgave, and at last their feet stand on the borders of the “goodly land,” and spies are sent out to search it. They return; and two, whose names have come down with honor to the present day, rebuking the fears of the other ten, encourage the people. “Let us go up,” said Caleb, “*at once*, and possess it; for we are well able to overcome it.”

No; the spirit of doubt which has all along possessed them, in the very presence of their Saviour-God, manifested in His wonder-working power, prevails, and the warriors of Israel spend the night in puerile weeping. They reiterate in the ears of their much-trying leader, “Would to God we had died in the land of Egypt! or would to God we had died in this wilderness!” In vain did Joshua and Caleb in words of matchless eloquence try to stem the tide. “The land which we passed through to search it is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel ye not against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us.” But “all the congregation bade stone them with stones.” O fateful hour! The interces-

sion of Moses prevailed to save the lives of the rebels, but, turned back at the very threshold of the promised land, they began the wanderings which were to last for forty years. "*Would to God we had died in the wilderness.*" God answered their prayers, and they did die in the wilderness. "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do unto you."

Brethren, sisters, shall we go forward as the Lord commands, or shall we say "we are not able"? Will we march on to the destruction of our enemies, trusting to the Lord to bring us through dry-shod, or shall we choose to wander, yea, *die* in this wilderness? The Redeemer *shall* see of the travail of His soul and be satisfied; but we? "As truly as I live, all the earth shall be filled with the glory of the Lord, because all those men which have seen my glory, and my miracles which I did in Egypt and the wilderness have tempted me, surely they shall not see the land which I swear unto their fathers."

God says, "Try me," "prove me"; we answer with Ahaz, "I will not ask, neither will I tempt the Lord."

Are we ready to turn the Church back into the wilderness? Close upon the refusal of Israel to listen to the words of Caleb and Joshua came the rebellion of Korah, the fiery flying serpents, the mingling of the people of God with idolaters, and their consequent fall into shameful wickedness. Is there no lesson in this for us? Christ said, "According to your faith so be it unto you." What an infinitesimal blessing we would receive should He give to *us* according to *our* faith!

By distrust and disobedience came sin and all its attendant woes into the world.

"Believe in the Lord your God, so shall ye be established: believe His prophets, so shall ye prosper."

(MRS.) MARY E. METHENY.

Mersine, Asia Minor.

OUR MEDICAL MISSIONARY.

We are indebted to Rev. J. C. Smith, of Cincinnati, for the following brief sketch of our medical missionary and his family:

James McKinnis Balph, M. D., was born near Butler, Pa., Jan. 12, 1851. He was educated at Edinboro Normal School and in Witherspoon Institute. Most of his practice in medicine before becoming a missionary was at Rose Point, Pa. He was born and brought up in the United Presbyterian Church, and was received into the membership of the Covenant Church in 1877. An efficient Deacon in the Slippery Rock Congregation some years before his departure for Syria, he was, in the spring of 1887, elected and ordained to the Eldership and attended the Synod of that year as a delegate. During his residence at Rose Point, he constantly grew in devotedness to Christian work. A successful physician, a man of good judgment and esteemed by all who knew him, few communities or Congregations have felt a removal more than that of Dr. Balph, when, on Sept. 7, 1887, he sailed for Syria.

His marriage to Miss Elzina J., daughter of Elder John A. and Mrs. Margaret (Fife) Dodds, Feb. 18, 1875, has been a very happy one. Mrs. Balph inherited the missionary spirit, and it is not strange that she was willing to go with her husband to Syria. She was born May 7, 1854, near Brownsdale, Pa., and was educated in the schools of that vicinity. She was highly



esteemed and loved by a large circle of friends in this country.

Their family consists of three bright, healthy children: Mizma Zwingle Clark, born March, 1879; James Edgar, born July, 1882, and Everett Dodds, born January, 1885. In these boys there is good material for three noble missionaries.

ONE WOMAN'S EXPERIENCE.

Summed up briefly it is this: She "thought she had been interested in Foreign Missions for years," but she gave only about two dollars to that work. She attended an annual meeting of the Woman's Society at Chicago, and was moved to give the sum of \$5 at one time, which she concluded was doing very well for her, and over which she felt quite comfortable with herself. A few days after, she was in a store, and saw some beautiful beaded capes, for \$25. Knowing what an indulgent husband she had, she bought one to take home with her. Having arrived there, she found a printed slip from one of the district secretaries, saying, among other things, that \$26 would support a boy in school for a whole year. "There now," she said, "if I can spend \$25 for a wrap for myself, can I not spend as much, and \$1 more, to educate and help save a human being?" The very thought brought a thrill of joy. So much happiness coming to her, before the day was over she decided to support a native preacher. And now her heart is taken up with the work to which she is giving. Not only is she giving, herself, but she is working among her better-provided relations to induce them to give also. And she says, "I am far better satisfied in supporting a godly man on the foreign field

than in anything I have ever done; and yet I long to do more for my dear Saviour, who has done so much for me."—*The Kingdom.*

GIVING AND GIVING UP.

"He is certainly a most generous man. He has just given five thousand pounds to the work of Foreign Missions. It's one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list."

"No, the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land.

"The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I have prayed all my life: "Thy kingdom come; send forth laborers into Thy harvest"; and with all the pain of parting with my boy in the certainty that I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

I said to myself, on overhearing this conversation, "Surely, here is a true test of love—not giving only, but *giving up.*" For, though love cannot exist without giving, there may be large giving without

love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.

With the majority of people money is hard to get, and harder still to keep; but if we have a holy covetousness we can all become rich toward God.

TRUE COURAGE.

Many years ago a French army had invaded Germany, and one night they sent out scouts to reconnoiter round their camp. One of these, a young officer, got separated a little distance from his men. He was going through a small wood in the dark, when he suddenly came upon the enemy, who were stealthily advancing. Their bayonets touched his breast, and a voice whispered in his ear, "Make but the slightest noise and you are a dead man."

At once he saw that the German army must be coming up so as to take the French by surprise, and that if he did not warn them his countrymen would probably be overwhelmed. He was not a coward, but instantly shouted at the top of his voice, "Here are the enemy." The next moment he fell dead, pierced to the heart, but his devotion saved his friends from surprise and defeat. The German attack failed. You must show equal courage in serving Christ, and it may keep many of those you meet from falling a prey to the enemy of our souls.

OLD MEN'S PRAYERS.

About two years previous to the death of the late Dr. Musgrave, he had a severe illness from which he soon recovered. When the writer congratulated him on his recovery, the Doctor replied that he could not understand why the Lord prolonged his

life when he could be of no further service to the Church, owing to the infirmities of age. This interview with Dr. Musgrave was recalled to mind recently as I was reading the memoir of the late Dr. Austin Phelps. In one of his letters, dated July 20, 1889, written less than fifteen months before his death, Dr. Phelps wrote as follows: "One thought has assumed a new reality in my mind of late, as an offshoot of my useless life. It is the value of prayer as a means of usefulness." The conversion of the world "is to be brought about mainly by believing prayer. When a man can do nothing else, he can add his little rill to the great river of intercessory prayer. . . . A praying man can never be useless." Now if it can be proven by the Word of God that the private prayers of Christians are effectual in advancing the kingdom of Christ, it will be a source of much encouragement to the aged and invalid people of God to know that after they are unable to perform public and social service, they may still be able to aid in the conversion of the world by their solitary prayers.—C. B., in *The Presbyterian*.

WHERE "AMEN" FAILS.

Here is a true anecdote, and one showing a very practical way of testing the character of Christian profession. An old Methodist preacher once offered the following prayer in a prayer-meeting: "Lord, help us to trust Thee with our souls." "Amen" was responded by many voices. "Lord, help us to trust Thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust Thee with our money"; but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches

some men's pockets it cools their ardor at once and seals their lips? We often hear men talk of the "peace of God in the heart," and to the phrase we raise no objection; but it has often occurred to us that if the "peace of God" could only get in some people's pockets, it would be a blessed thing.—*Christian Giver.*

GOOD CHEER.

In the year 1641 a traveler, visiting Amsterdam, went up into the tower of St. Nicholas's Church to note the playing of the marvelous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a keyboard.

The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it

impossible to hear the music. Yet there floated out over the city the most exquisite music. Many men paused in their work to listen to the chiming.

It may be that in your watch-towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the song of angels, and is ringing through the corridors of heaven. It may gladden some burdened souls there, and harmonize with the rapturous music of heaven.—*Helping Hand.*

LETTERS FROM CHRISTIAN WORKERS.

LATAKIA.—Miss Maggie B. Edgar sends the following account of the work in Suadia:

There is no season of the year so pleasant in Syria as the spring. The country is beautiful with wild flowers and the air is balmy and sweet. It is the only time when one can travel with much comfort, therefore I chose this time to make a long-promised visit to Miss Cunningham in Suadia.

April 15th closed the winter term of our schools, when the Easter feast makes a break in the work and occasions a week of vacation. Some closing exercises had been prepared by the scholars, and these Miss

C. tries to make as interesting as possible, so that the boys and girls will go home with pleasant memories that shall help to attract them back again. We decorated the school-room with evergreens, roses and orange blossoms, the fragrance of which made the air very sweet. There were recitations by the boys and singing by three little girls, and speeches by Teachers Juckie and Latoof. As the gathering included also the quarterly meeting of the Boys' Band of Hope, most of the recitations were on Temperance subjects. At the close of the exercises an opportunity was given to any who wished to sign a pledge to abstain from all intoxicating

drinks There were five signers, which makes the Band now number eighteen enthusiastic members. All seem to understand that they have made a solemn vow, and, so far, every signer has kept it faithfully, though exposed to many temptations. When during the following week we visited some of the boys, we saw the bright pledge cards hung up in their homes where they would attract the attention of all who entered.

The past term of school was a pleasant and encouraging one. There have been fifteen boarding scholars, and twenty Fellaheen boys have attended the day-school regularly, coming through rain and mud, though many of them have to walk a distance of an hour and a half. The principal government officer of the district (a Moslem) sends his son, and three or four other Moslem boys come with him. During the month of May there will be no day pupils, for it is the time of the silk harvest, and all the children are needed to help in caring for the cocoons. Afterward they will return to school and can attend all

through the summer. Miss Cunningham perseveres through many difficulties in trying to build up a girls' school; twelve or fourteen attend, but very irregularly, as they are *only* girls their training is not considered a very important matter by their friends. For two years Miss Cunningham has kept three little girls, boarding them almost altogether at her own expense. Two of them have made excellent progress in their studies, and especially in Bible knowledge, and will soon be able to help in teaching those less advanced.

Miss Cunningham feels that the work in Suadia is beyond the power of one missionary to overtake. The Fellaheen are seeking for knowledge and for more light. Perhaps the seed scattered in years past is beginning to grow, and some one is needed to gather the harvest. It is the poor and ignorant who are seeking, but Christ Himself came "to preach the Gospel to the poor," and "the common people heard Him gladly." It is to be hoped that some one will soon be found to come to the help of Suadia.

EDITORIAL NOTES.

—This issue of the HERALD OF MISSION NEWS has been delayed for two or three weeks, that we might be able to give our readers, at the earliest moment, official reports of the Missionary work of the church. The June and part of July numbers are combined, that detailed information may be supplied respecting the work as at present carried on, and the action of Synod in

reference to the extending of our missionary operations. Special attention is called to the opening article on "Evangelistic Work." It is from the pen of the Synodical Missionary, Rev. J. Milligan Wylie, and will repay a careful perusal.

--It is worthy of special notice that, notwithstanding the disturbed condition

of the Church during the past year, there has been no falling off, as many feared, in the contributions to its schemes. On the contrary, there was a large increase. The amount contributed per member during the past twelve months was \$19.23, as against \$17.21 reported to the Synod of 1891. This is highly encouraging, and inspires the hope of even greater liberality in the future.

—In our last issue we reported \$468.60, promised by the young women of the Church, to aid in the support of another foreign missionary for five years. We have since received the following pledges:

Maggie B. Atchison	\$3.65
Olathe, Kas.	
Mrs. Maggie A. Stevenson	12.50
Cyprus.	
Marie P. Mackeown (paid)	3.65
1st New York.	
Miss Marion Ritchie	3.65
Miltonvale, Kas.	
Miss Jennie Sloane (paid)	5.20
Mrs. W. A. Snair	3.65
Rochester, Kas.	
Mrs. E. J. Pattison	3.65
“ S. M. Blackwood	3.65
“ M. S. Gibson	3.65
“ S. L. McGraw	3.65
Miss Ellen Stewart	3.65
“ Julia Elliott	3.65
“ Maud Palmer	3.65
“ Tillie Stewart	3.65
“ Della Pattison	3.65
“ Tillie Gardner	3.65
Newcastle, Pa.	
Lizzie E. Graham	3.65
Wyman, Ia.	

The last-named contributor, who is a member of the Rehoboth Congregation, forwarded with her pledge \$7.30, or her

contribution for two years. We regret very much that we are not at liberty to publish her letter, as the story of the way in which she was led to give this money reveals a consecrated spirit, and would be likely to influence others. A member of First Newburgh has doubled her original subscription. She writes: “In order to hasten the work, and in view of the encouraging prospect of our Church extending her Missions, I will give \$25 a year, instead of \$12.50 as before promised. You can have the first \$50 at any time.”

Adding these new offerings to the amount already pledged, there is now promised the sum of \$548.90. We hoped to have been able to report \$1,000 by this time, but we are unable to do so. As soon, however, as the pledges reach \$800—and *an extra cent a day* from seventy-five ladies will more than make up this sum—subscribers will be expected to pay the first installment. Those who have already sent in their money will be interested to know that it has been deposited at interest in the Union Dime Savings Bank of New York.

—Rev. J. R. W. Stevenson, of Cyprus, wishes to be counted among the ministers who will undertake to support a foreign missionary, and promises \$15 a year for this purpose. We would suggest to the five brethren who have expressed a desire to bear a part in this enterprise that they authorize us to add their offerings to Dr. Metheny's pledge of \$250 annually, to pay the salary of a missionary to China. Then a few more pastors of an evangelistic spirit can easily make up the balance.

—A few weeks ago we received \$2.75 from the Newcastle “Band of Willing

Workers," an additional contribution to the new building at Latakia. Miss H. Ellen Stewart will please convey our thanks to the Band, and inform them that the money has been paid to the Treasurer of that fund.

—The following contributions to the Cache Creek Mission in Indian Territory have been put into our hands and forwarded, at the request of the donors, to Mr. Jas. R. McKee:

- "Young friends of the Mission."...\$10.00
New York.
- Earl and Harry Johnston..... 4.20
Northwood, O.

—We have recently received for the Foreign Missions as follows:

- J. M. Adams..... \$5.00
Beulah, Neb.
- "A Thank Offering"..... 5.00
Mansfield, O.
- "A friend," through Mrs.Thos.Lawson 1.00
Waterville, N. S.
- L. M. Stevenson..... 10.00
Blanchard, Ia.

—The last name also appears in connection with the following special contributions to the work on the Island of Cyprus:

- "First Fruits".....\$20.00
2d New York.
- L. M. Stevenson..... 10.00
Blanchard, Ia.
- Mrs. Mary Brown (10/.)..... 2.44
Newry, Ireland.
- Bruce and Blanche Wylie..... 5.00
Frazeysburg, O.

The last contribution is made as "a thank-offering" for the recovery of their mother, who had been very ill for three months, and also as a recognition of the goodness of God in sparing the life of our devoted missionary, Mr. Stevenson.

—We have forwarded to the Treasurer \$12.50 for the Mountain Schools in Syria, from the Y. P. S. C. E. of the First Church in Newburgh, N. Y., the third payment of \$50 promised for the above purpose.

—It is due to the friends of the new work in the Island of Cyprus to say that we have already received liberal donations for the erecting of a chapel in Larnaca, and have the promise of all that will be required for that purpose. When the building is complete we will publish a list of contributors and a statement of the way in which their money has been expended.

—Our readers, on turning to the Report of the Committee on Missions, will find that Synod has authorized the Board of Foreign Missions to send a medical missionary to Cyprus and another to Suadia. Until after the Board has held a meeting, no formal call will be issued. But it is certain that no one will be appointed who is not physically strong, skillful in his profession, and thoroughly devoted to the cause of Christ. First-class recommendations will be insisted on.

In the case of Suadia it would be desirable to have an ordained minister to superintend the work in the Orontes Valley. But, as it would require three years for a licentiate to take a medical course, the services of a physician, who is possessed of the missionary spirit and a good Bible reader, should be secured, if possible, at once. Miss Cunningham should not have to labor any longer alone. To aid us in thus enlarging the work, she has made a very large donation. We are not at liberty to print the amount in connection with her name, but we will tell our readers the story of how she came to make so liberal

an offering. It comes to us from a private source, and so we violate no confidence in telling it. Miss Cunningham had never had an opportunity to visit Jerusalem till this spring, when there was a party going, and she was very anxious to be with them. But just at the time all her teachers and servants were down with the influenza, and she could not leave. At once she determined to give the money she would have spent in travel, to extend our operations in Suadia. Another of our missionaries writes: "I will send you £5 for the same purpose after a month or so. Now please don't print my name." We can't resist that appeal, and yet it can do no harm to tell our readers that the donor was sent out to Latakia in 1886. Nor are the friends at home indifferent to the claims of this field. Just before leaving for Synod the mail brought us the following note from Mr. Thomas E. Greacen, of New York: "I feel impressed that the voice of the Master is discernible in the letter from Miss Cunningham asking for a medical missionary to labor with her in that field, and I enclose check for \$400, to be applied for that purpose as soon as a suitable man, acceptable to the Board, is found willing to go."

—The Synod has also authorized the Board to send an ordained minister and a thoroughly qualified physician to China, as soon as practicable. This action did not commend itself to the judgment of some of the brethren, but the general feeling seemed to be that the Lord was calling the Church to extend her evangelistic operations in that direction. Certainly, the pleas that laborers are needed for the fields the Church has already undertaken to cultivate, and that the Church is doing

all she can, should have little weight with those who hear the command of the risen Lord: "Make disciples of all nations." The Covenanter Church may be doing as much, perhaps more in proportion to her membership, than any of the leading denominations in America; but she is not doing all she could, or should, or intends to do. If the Waldenses, with less than twenty Congregations in the valleys of the Alps, can send forty missionaries into the large towns of Italy and two to the foreign field, or if it be true that the Moravians, with some 30,000 communicants in the United States and Britain, can claim 75,000 converts in heathen countries, then the Covenanter Church has not yet taken her proper place in this grandest enterprise of the nineteenth century.

—The Eleventh International Christian Endeavor Convention will be held, July 7, 8, 9 and 10, in Madison Square Garden, New York City. It is to be hoped that the Societies connected with the Reformed Presbyterian Church will be largely represented at this great gathering of Christian workers. A denominational rally will be held in 39th Street Church on Saturday. Let as many be present as possible.

—The engraving of Dr. and Mrs. Balph, given in this number, will be reproduced on heavy paper or cardboard, if we receive a sufficient number of orders to justify the expense. We cannot promise to mail single copies for less than fifteen cents, but will send packages of twelve or more to one address at the rate of one dollar a dozen. This picture, and other engravings that will appear in subsequent issues of this Journal, should be seen on the walls of every home in the Covenanter Church.

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